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AND
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TO THE MEMBERS AND FRIENDS OF THE P. E. CHURCH.

"THE GOSPEL MESSENGER, AND PROTESTANT EPISCOPAL REGISTER," is one of the few religious Magazines conducted by members of the P. E. Church. It is, with the exception of one of the weekly papers, the oldest periodical connected with our Church. It has been suggested to us, to change the form of our publication, and to issue it weekly or semi-monthly, as means of obtaining more subscribers, and causing it to be more generally read. We reply, a work containing more matter, is impracticable at present, for we cannot spare to this department of our occupations, more time and attention than it already has. The papers issued weekly, have editors specially engaged, and deriving a part, if not the whole, of their maintenance from this employment. But we have no one willing to enter on such an undertaking, and if we had, we see no prospect of obtaining any thing like an adequate compensation for his services.

As to changing our form, retaining the same quantity of matter, and publishing once a fortnight, instead of monthly, there would be those objections:—our paper, in that case, would be too small to be respectable; it would come in disparaging comparison with other papers, both as to matter and cost, (for we could not afford to publish at as low a rate as they do who have a large subscription list;) it would sometimes require important documents to be divided, and thus injured in their effect; and it might invite subscribers from other papers of our Church, whose patronage we desire to see increased, and which are now not at all interfered with by our monthly. That a *paper* may pass through more hands than a *magazine*, when first printed, is not denied; but then, it is liable to be destroyed; and the readers of the magazine, in the course of the year, may thus be many more than the readers of the paper. As it is a special object to make our work a sort of "history of our own times," (at least so far as this diocese is concerned,) and the depository of ecclesiastical documents, we think its present form preferable, as best adapted to preservation. Again: a pamphlet seems to us to correspond better than a newspaper with the gravity of the subject, (the making a religious publication *exclusively* so, we deem important,) and the character of a Church, which prefers permanent to immediate effect, is not studious of novelty, and yields to the popular taste only when it is consistent with reason. Lastly: we begun with the present form; are habitually afraid of change; and see no other reason for change but the chance of getting more subscribers. This is desirable, because our worthy printer ought to be paid, and better paid than heretofore, (all sort of expenses having of late very much increased,) and, in the second place, the circulation of the work will of course, be in proportion to the number of subscribers. Why have we so few subscribers? Perhaps a deficiency of interest in the most important of concerns, may be a cause; for all the

religious periodicals complaint that they are poorly supported. "Money making" engrosses the public mind; and the commercial, agricultural, and even, in some degree, the literary papers, are auxiliary to that; and, therefore, lack not subscribers and readers. We have ascertained, that the existence of our magazine is unknown to many in the remote parts of the diocese; and we believe there are friends among the non-subscribers, who need only to be reminded that they are such. To give increased circulation to our publication, a copy will be sent to individual clergymen and laymen, and to each vestry, collectively, and they are respectfully requested to pass it among their friends, and to favour us with their subscription and that of their neighbours.

To our subscribers, many of whom have been with us from the beginning, we tender our cordial thanks, both for their assistance and their sympathy. We shall continue, so far as ability and opportunity will permit to make this publication a mirror of the doctrines and usages of our Church; and we know not how we can better vindicate and recommend it, than by exhibiting it "as it is;" neither magnified by prejudice or imagination; nor diminished by accommodation to the opinions of the uninformed, the misinformed, and the wilfully unfriendly. Didactic, hortatory, historical and biographical matter, will divide the pages of this miscellany as heretofore: and, to make it creditable to the cause and its supporters, as it has ever been, and is, so it will continue to be, our ardent desire, and steady purpose. Whatever may be the demerit of the editorial articles and anonymous contributions in our work, its utility cannot be questioned, as the vehicle of information as to the state of the diocese. Did the Bishop publish a charge, a pastoral letter, an address, or a prayer for some extra occasion; administer confirmation and ordination, and make a visitation, notice of them was on our pages: or, would he communicate to the diocese, in a brief manner, on any subject, this work was a convenient messenger. In like manner it has been the depository of such proceedings of the "Convention," and the "Standing Committee," as were deemed useful to be published in some other form besides the printed journal. The state of opinion in this diocese, as to those ecclesiastical affairs which are of common interest to all the dioceses, would have been too little known (and yet such knowledge may be very important to our church legislators and rulers) if such a publication had not existed. Eight of our sister dioceses, and some of those whose resources are far inferior to those of South-Carolina, have their periodicals; and there are, or are about to be, no less than five religious periodicals sustained by other denominations of Christians in this state. It is not to be doubted for a moment, that the Protestant Episcopal Church in this diocese ought to have, and can have, its own periodical, and that its usefulness would be greatly advanced, if, by increased patronage, it could be circulated gratuitously as a tract. We intend, therefore, if our income will allow, to give it to the poor throughout the diocese, to Sunday-school libraries, and to circulating libraries whose means are small. And we respectfully invite those pious and benevolent persons who are in the habit of purchasing tracts for distribution, to make use of our numbers, which we offer them on these reduced terms, viz., four copies to be sent them monthly during the year for \$10. May we be permitted to suggest, that persons whose means are limited, should subscribe conjointly for a copy.

THE EDITORS.

FOR THE GOSPEL MESSENGER.

Messrs. Editors,—To the members of "Bible Classes," of which there are many among us, the following Essay may be acceptable.

THE BIBLE.

The sacred books were written by several persons, whose authority, as being Divinely inspired, is fully substantiated. Their writings, collected together, form that one book which we call, the Bible. The design of this holy book is, the eternal happiness of man. Its subject is, religious truth and duty. Its author is, the great God. "It has," says the wise Locke, "God for its author; salvation for its end; and truth, without any mixture of error, for its matter." What mortal, yea, what seraph, could do justice to such an author, such a design, and such a theme! It is at present intended, by adverting to the chief subjects of the Bible, to endeavour to stir up a recollection, in some degree, of its unspeakable excellency and value.

I. A great portion of it is *history*, differing from profane history, in that it contains prophecy, as well as record; the history, not of the past only, but of the future also. It is the history of the creation; of the fall of man; and consequent origin of natural, and moral, evil; and of his redemption, and future destination. It says, that man was created holy and happy; that he became sinful and miserable; that the Son of God, at the expense of his bitter death and sufferings, purchased for him reconciliation with the father; that if he accepts the offer of this blessing, he will be for ever happy; but if he rejects it, that he will be wretched, through the ages of eternity. It shows, that this offer was made to the first man, immediately after the fall; that it was repeated to the patriarchs, to the Hebrew nation, and to the Christian world; that it is on record, to be revealed in due season to all mankind, that "whosoever will, may come, and drink of the water of life freely." The history of the Patriarchal Church, of its removal from country to country; of the Hebrew Church, its journey through the wilderness, its revolutions and captivity; its temple, and ceremonies, and laws: and of the Apostolic Church, its rise, and progress, is, in brief, an account of the manner in which they received and propagated the precious truths of Divine revelation. This history may have been partly designed to instruct mankind in the management of their temporal affairs, and to prove that the basis of national prosperity is, the fear and worship of Almighty God. But its paramount subject is salvation; its offer to the world, by successive dispensations, and its reception, in different ages, past and future, to the end of time. If it were possible to find an intelligent being, who had no personal concern in this history, even he would find it interesting. It carries us to the presence of the author of all: we hear him, "Let there be light," and we witness the dawn of creation. It informs us, of that mighty revolution in the moral world, whereby all mankind became the heirs of sin and sorrow. It informs us, of a contest undertaken by the the son of God, at a great sacrifice, prosecuted, with unabated zeal, and finally triumphant over the hosts of

Satan. It is a description of one region, where there is no misery, and no change; and of another, inhabited by immortal beings, "the smoke of whose torment ascendeth for ever." It contains the annals of a kingdom, conducted with irresistible power, perfect justice, ineffable wisdom, and inextinguishable mercy. It treats of events, whereof there is no other record, and can be none, for it relates to secrets, as yet in the bosom of eternity. But to speak of it as indulging merely the desire of knowledge, would be to degrade it. It tells us, of the creation, that we may learn to love our fellow creatures, and to honour our Father in heaven. It tells us, of our sinful condition, to make us humble and contrite, that we may repent, and so regain the favour of our eternal judge. It tells us, of the Deliverer, that we may render him the homage of gratitude, and enlist under his banner. It affords us a glimpse of heaven, that we may run, with ardor, in its path; and opens the terrors of hell, that we may fly as for life. Invaluable history! It sheds light on the dark path of antiquity; on the hidden footsteps of the Almighty; on the deep recesses of truth; on the narrow and difficult road of virtue; and on the awful precipice of the second death. Sacred, for ever sacred to the honor of God, and the happiness of mankind!

II. A considerable portion of the Bible is devoted to *biography*. Wicked men are brought before us, to teach the deceitfulness of sin; how it insinuates itself into the heart; increases as it is unresisted; triumphs over the man; renders him, by his example and conduct, a pest to society and to his family; and exposes him to the judgments of God, in time and eternity. To behold vice, in its true colours, is to abhor it: and here we have, in the person of Satan, the darkest picture of its ingratitude to God, and its cruelty to man; its remorse, and awful fears; its horrible pleasures, and its never-dying tortures. Good men, too, are exhibited, with all their defects, to teach humility: to recommend the gospel refuge, and gospel sanctification; with their virtues, to quicken, and their temptations, to check the despondency, and guide the steps of their brethren. Now, all these things happened unto *them* for ensamples, and they are written for *our* admonition. And now is exhibited a character of *perfection*. On his heavenly throne, the Divine Being is *above* our imitation. But, in mercy, he came among men, partook of their infirmity, and encountered their temptations. If the Bible contained only the life of our Lord Jesus Christ, it would be of more value than all the books in the world. It is a life, placed in every variety of situation: a youth, who remembered his Creator, obeyed his parents, and "ordered himself lowly and reverently to" his seniors; a man, who lived not to himself, went about doing good, and died in the service of God; in retirement, not morose or melancholy; in the world, not corrupted; independent, yet submissive to authority; exalted, yet not proud; poor, yet content; afflicted, yet resigned; true, but merciful; just, and yet generous; in whom all the virtues shone in delightful harmony; "mercy and truth met together; righteousness and peace kissed each other." Here is virtue, not as a statue, but a living soul. Who can behold him, without love and veneration; without a desire of imitation, and a measure of improvement? Even an unbeliever (Mr. Chubb) admits that "his life was a beautiful picture of human nature,

when in its native purity and simplicity, and showed at once what excellent creatures men would be, when under the influence and power of that Gospel which he preached to them." Another infidel (Rousseau) thus expresses his admiration: "What mildness, what purity in his manners! what empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer and to die, without weakness, and without ostentation? Is it possible that he can be but a mere man?" "There is," says Woodward, "an independent proof of our Saviour's Divine nature, to be derived from the universal applicability of his example. No other pattern is suitable to all; but his, like a master-key, fits every lock. Human examples are only partial exhibitions of Divine grace. They are moulded by their own peculiar circumstances, and fitted for the special department they have to fill. They are, in a word, like streams, which take their direction, and pursue their several windings, in a course tracked out for them, and for them alone. And hence, it is impossible for one man implicitly to follow in the footsteps of another, without some unnecessary and unnatural deviations from that line which the order of Providence has assigned him. But Christ is, as it were, an exhaustless fountain, not flowing in one channel, but overflowing in all directions. He is not, if I may so speak, an individual character; but all characters of excellence unite in him. In imitating Christ, no man is led out of his natural sphere, or thrown into a forced and affected attitude. Every movement after him is performed with freedom, and his likeness sits easily and becomingly upon all that bear it. The high and low—the rich and poor—the talented and untalented—the contemplative and the active—all classes and all dispositions find, in the example of Jesus, the teaching which they want; and all are led, by looking unto him, precisely in the path most suitable for them to walk in. We see at once, in that comprehensive model, the bright contrast to whatever we should shun, and the most attractive exhibition of all that we should aim at in our Christian course. Whatever our besetting sins may be, whether of excess or of defect, they stand equally condemned by a comparison with him. Thus, the restless and over-active spirit is calmed by the contemplation of his nights of solitary prayer; and the indolent are stimulated to exertion by his ceaseless labours of love. The high and lofty are brought low, when they behold their Lord and Master washing his disciples' feet; and the poor in this world's goods, are taught contentment by him who "had not where to lay his head." This subject could indeed be endlessly pursued. Enough has, I trust, been said to prove the point assumed, namely, that a character which can thus adapt itself, in the way of example, to every possible variety of man; which can pour forth a healing virtue, equally applicable to the most opposite extremes; and which can thus spread its influence over the wide extent of the whole human race; that such a character cannot be bounded within the narrow circle of our nature, but must partake of the infinitude of God." In the lives recorded in Scripture, there is almost every variety of character and condition. Art thou a ruler? Here is good Hezekiah to encourage thee, to rule in the fear of the Lord, and Ahab to warn thee of injustice and infidelity. Art thou a minister of religion? Under the

Law, Eli and Balaam counsel thee; and under the Gospel, Judas may alarm, and Paul animate thy heart. And to the other sex, how instructive is the piety and filial affection of Ruth, the zeal of Anna, the maternal tenderness of Lois, and Eunice, and the humility and penitence of that sister, who bathed with tears the feet of the Redeemer.

III. The holy volume also contains, a body of *laws*, for the government of mankind. As the Supreme Being is intelligent, he must have a will, and that will, with respect to his creatures, is a law for them. Inanimate creation obeys the Divine law, *of course*, by the direct impulse of God. Thus, the sun, and earth, and moon, move in their proper orbits, and fulfil the design of their creator. Instinctive creatures obey the will of their maker, *of course*. Thus the fish moves in the water, the bird in the atmosphere, and the beast on the earth; each class observing, without the least variation, its proper mode of life, and submitting, by a sort of tacit consent, to the superiority of man. Intelligent creatures are free to obey, or disobey, the Divine law. Their law is not that of nature, or of instinct, but of the Divine reason. Now if man were not a sinner, his reason would be like the reason of God, and his own mind would be the index of his conduct. But in his present corrupted state, he cannot *know* the will of God completely without a revelation. This revelation is in the holy Scriptures. There is the *old law*, which every man has violated; which our Lord Jesus Christ perfectly fulfilled, and whose penalty he has averted from his disciples, by the agony of the cross. This law is useful, to convince man of sin, and so to produce contrition, humility, and amendment; to make him sensible of his moral weakness, and so to recommend the influences of the Holy Spirit of God; and to prove his need of a ransom, and intercessor, and so, as a schoolmaster, to bring him to Christ. There is also, the *new law* of faith and repentance, by compliance with which, man obtains, through the merits of the Redeemer, pardon, grace, and a title to eternal life. How valuable is the old law, as the guide of virtue and piety, and the new, as a comfort and hope! and their end is the same, the favour of the creator, and the happiness of the creature, through eternity. But this law contemplates the comfort of the individual, and his relation to others, *during his earthly being also*. It conducts each person into the ways of peace and pleasantness; teaches the magistrate that he has a master in heaven; the subject to honour and obey lawful government; the minister to watch as one that must give account; the flock to reverence those that are ordained of God, and esteem them for their work's sake; the master to be kind, the servant submissive; the parent gentle, and the child affectionate. It regulates the smallest, and the largest, society; instructs the family, that "a dinner of herbs where love is, is better than a stalled ox, and hatred therewith;" the neighbourhood, "How good and pleasant it is for brethren to dwell together in unity;" the Church, to "grow in grace and in the knowledge of Christ;" the nation, that religion is her crown and joy; and thus unites in the bonds of concord and love, men of the most opposite dispositions, "the wolf and the lamb, the leopard and the kid, the calf and the young lion." From this great law, human law is derived, as the branch from the tree. It is a very small part of the same law, expressed with more circum-

locution, with less clearness applied to specific cases, sometimes weakened by a reduction to the standard of human prejudice, and armed with such penalties as man can inflict. If the law that protects the good man from violence, in word or deed, be valuable, how much more that which guards him from plots of mischief, and feelings of envy and malice. If the law that regulates civil society be so valuable, how superior that which contemplates *every* social relation, and prescribes the duty, not only of the ruler and the subject, but of the master and servant, the parent and child, the minister and his congregation. If the law relating to man's *temporal* interests be valuable, how much more that which controls his immortal welfare; the law that brings the sinner to Jesus Christ, and to heaven. Blessed be thy name, O Lord, that we have this light to guide us, as relatives, as citizens, as immortals; this lamp to cheer the heir of guilt, and the pilgrim in his journey to another country! Truly, "the law is holy, and the commandment holy, and just, and good!"

IV. Devotional writings, intended to quicken and direct pious feelings, constitute the fourth great division of the contents of the sacred volume. Under this character, many whole chapters in the books of Moses, in the Prophets, in the Gospels and Epistles, and almost the whole of the Psalms, of the Song of Solomon, and of the Lamentations, may be comprehended. There are also some prayers, as that by Solomon at the dedication of the temple; and the incomparable prayer of our Lord, which may not only guide the spirit of devotion, but justify the use of set forms, and enable the Christian to pray in the very words of inspiration. Who can so breathe the aspirations of devotion, as the man after God's own heart; and who so well prepare the incense of gratitude as the Son of God himself? What a treasure to the pious mind is the book of Psalms; and what shall the Christian receive in exchange for the Lord's Prayer? There are, it must be admitted, some portions of Scripture, such as genealogies, apportionments of the land of Canaan, and the like, which seem of small consequence. They may be so to *us*, but they were, probably, not so at the time they were written; and some of them may be of great moment to the generations that succeed us. Let us remember, that the holy volume was written for *all* the generations of men; and rather be surprised that there are so many things that suit our times, than that there are a few in which we can take little interest. And as to some passages of Scripture being *unintelligible*, we have this comfort, that a greater number are level to the humblest capacity, and, as Archbishop Secker observes, "the unintelligible cannot make the clear one unintelligible too." Let us acquiesce then, implicitly, in the declaration of St. Paul, "*All Scripture is profitable.*" "I adore," says the great Tertullian, "the *plenitude* of Scripture." Such, then, is the Bible. It is the *history* of the Divine government, intended for our guidance, as moral and immortal beings. It is the *biography* of creatures, who have lived in this world, had the same nature, and encountered similar temptations with ourselves, written for our warning and incitement; lights set on an hill, to cheer us on the troubled ocean of life, to caution against danger, and to point to the haven of rest and felicity. It is *law* which marks the

boundaries of right and wrong ; restores the wanderer to the fold of religion ; illumines the precipice of sin, and the mountain of distant glory. Finally : it is *prayer*, to quicken the pulse of piety, and to draw down the unction of the Holy Oae. “ The most learned, acute, and diligent student, (remarks an eminent divine,) cannot, in the longest life, obtain an entire knowledge of this one volume, because the more deeply he works the mine, the richer he finds the ore.” “ The difference between the Holy Scriptures and *other* writings, (says Bishop Atterbury,) is much the same as that between the works of art and nature. The works of *art* appear to most advantage at first ; but will not bear a nice and repeated examination : the more curiously we pry into them, the less we shall admire them. But the works of nature will bear a thousand views, and reviews, and yet still be instructive, and still wonderful. In like manner, the writings of *mere men*, though never so excellent in their kind, yet strike and surprise us most upon our first perusal of them ; and then flatten upon our taste by degrees, as our familiarity with them increases. Whereas the word of revelation is like its author, of an endless and unsearchable perfection ; and the more we look into it, and revolve it in our minds, the more reason still shall we find to admire and adore the wisdom of the great revealer of it. Wherefore, search the Scriptures, for as in them ye have eternal life, so have ye room also for an eternal growth and improvement in that knowledge, which leads to it ; in that knowledge, which we can here attain unto in part only, but shall hereafter, when the veil of the flesh is done away, more perfectly comprehend ; and the more earnestly we aspire after it, and labour for it in this state of imperfection, the more exalted a degree of it shall we possess in another world.”—But the excellency of the Bible, is a subject not unworthy of the pen of Divine inspiration. “ The law of the Lord,” says the Psalmist, “ is perfect, converting the soul : the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes : the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold ; sweeter than honey and the honey-comb. Moreover, by them is thy servant warned ; and in keeping of them there is great reward.” And as to its power in subduing the evil propensities of fallen man, and regenerating the heart—“ The word of God,” says St. Paul, is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow.” “ Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces.” The inferences from our subject are obvious, and need only to be briefly stated. Our Lord Jesus Christ is the way, and the truth, and the life. Without his cross and passion as our ransom, the Bible would be a sealed book ; or, at best, could only show us a heaven which we could never attain, and a hell in which we must perish. Even now that we are redeemed, the Scriptures can be of no use to us, unless Divine grace give us “ the enlightened mind, and the good and honest heart.” In reading them, then, let us always use the prayer of David, “ Teach me, O Lord, the way of thy statutes, and I shall keep it unto the

end. Give me understanding, and I shall keep thy law; yea, I shall keep it with my whole heart. Make me to go in the path of thy commandments, for therein is my desire." In the age of martyrdom, Christians used to carry the Bible in their bosom, and would give up their lives rather than part with it; and how it was estimated by the earlier saints, we may learn from St. Paul, "What advantage hath the Jew: much every way; chiefly that unto him was committed the oracles of God;" from David, "I have claimed them as mine heritage for ever; they are the very joy of my heart;" and from Jeremiah, "Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord." Brethren, we have this precious word; and we belong to a Church, that, in her daily services, constantly reads two chapters, one from the Old, and the other from the New Testament: and, like the old Hebrew Church, in the course of the year, gives her children a full view of religious truth. But do not too many refuse to come thither to hear the words of the Lord; and of those who do, are there not some who, having eyes, see not, and ears, hear not? How few search the Scriptures daily, and how rare to find an Eunice or a Lois, anxious to impart their light, and a youthful Timothy ready to receive it! Of whom can it be said that, like David, they exercise themselves in this law, day and night? To-day, if we have not already, let us come to the resolution, to seek the precious knowledge of Divine truth, and to apply it to the regulation of our hearts and lives, to ask for the old paths, and to walk therein. This is the way to attain the true tranquillity of life, and that rest which remaineth for the people of God. Let thy delight be in the law of the Lord, and whatsoever thou doest it shall prosper. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then, thou shalt make thy way prosperous, and then thou shalt have good success."

FOR THE GOSPEL MESSENGER.

SERMON, ON THE DEATH OF THE REV. DANIEL COBIA.

JOHN, ii. 17.

And his disciples remembered, that it was written, the zeal of thy house hath eaten me up.

The continuance or abbreviation of the life of man, while it must be a subject of special Providential care, is, nevertheless, to a certain extent, the result of freest human agency. Extreme longevity is often found connected with peculiar personal habits of mind or body; while early dissolution is produced by unfortunate neglect, or sinful excess. The exercise of all the natural powers, in due proportion, and to a moderate extent, prolongs the life, and increases the strength of the body: but when men forget that "the life is more than meat," and health more valuable than wealth or reputation, nature sinks under the exorbitant demand of mental or physical effort. We hear of slow poison administered: there is also a gradual suicide not unfrequently committed. Self-devoted victims are not more numerous at the shrine of Moloch

than of Mammon ; Vengeance drinks a brother's blood ; Ambition or Dissipation plunges the dagger to its own heart.

There are those, however, whose days are shortened in a similar manner, but for an entirely different end. They devote themselves to the service, not of passion, not of avarice, not of science, but of God. They look abroad upon a world that lieth in wickedness, still ruled by the Prince of the power of the air, and behold that Gospel which is the power of God for man's salvation, "despised and rejected," and even too slightly and too partially practised by those who avow its authority and obligation. Millions have need to be illuminated by its truth, and persuaded by its influence : to this, then, they address themselves in singleness of heart, and for this they spend and are spent, in intensity of devotion. Constrained by gratitude to the Saviour, for his benefits to themselves, and by benevolence to their fellow-creatures, who have need to become partakers with them, of the grace of life, they stretch every nerve, and employ every thought in "prayer and the ministry of the word." Though not exposed to death from any external foes, they wear away, under absorbing efforts, and harassing anxieties, for the eternal interests of men, and the supreme glory of God. No one holds them bound to labour beyond the measure of their strength. Indeed, the more laborious and successful they are, the more important it is that they preserve their lives and prolong their labours. But it is difficult for them to ascertain the point, where responsibility is discharged, and yet safety insured. Perhaps they miscalculate the amount of strength they possess, and labour they can undergo ; or forget their own preservation, in their strong desire for extended usefulness to the cause which they have espoused. Thus, they "impart not the Gospel only, but their own lives also," and, sooner or later, become martyrs to their faithfulness—martyrs for God, in the proclamation of his neglected truth—martyrs for man, in the promotion of his highest interests. Rarely is the spectacle beheld, of such self-denying, self-immolating devotedness to the spiritual welfare of mankind. But, whenever an approximation to it is seen, then we are reminded of that first and best of martyrs, whose marvellous career caused his disciples to remember that it was written, "the zeal of thy house hath eaten me up."

I content myself with an allusion to the sentiment here contained, believing it obviously applicable to the special purpose to be subserved by our assembling to-day. You anticipate, doubtless, a reference to the life and character of one but recently among us, whom God hath now taken to himself. Probably, no one is here who has not more than once received an impression from his lips, while dispensing the Word of life. Now that those lips are sealed in the silence of the grave, it is meet that we pause to contemplate his character, and honor his memory ; that while we bow to the appointment of Providence, in removing him from the midst of usefulness but just begun, we may not fail to impress upon the generation in which he lived, the solemn admonition to be derived, from a recollection of his brief but bright career. The discharge of this duty becomes, appropriately, the mournful privilege of one, who was his brother, not only by official relation, but in the strong ties of peculiar affection : who, having been associated with him during his

preparatory course, not only under the same roof, but in the same apartment, was permitted to take a nearer view of the life of the deceased, than any of his brethren in the ministry; and who is, therefore, enabled to present facts in his history, and features in his character, which are worthy to be commended to the attention of all.

Two general remarks may be made in reference to his character. He was *gifted by Providence with superior intellectual endowments*. Some characters seem to be formed, others to be developed, chiefly by circumstances; in other cases, we observe men, without any adventitious aids, emerge from obscurity; without conscious effort ascend the path of distinction, and quickly assume the superior grade to which nature seems to have assigned them. Our brother was an instance. While yet of very tender age, he was marked for "his understanding and answers," by a transient visiter of the school where he received his early education; and since that time he ceased not to be an object of affectionate interest to the individual from whom he afterwards received his authority to minister in sacred things, and who now mourns his loss, with somewhat of parental sorrow, as his "Father in God." While still a youth, as teacher in a Sunday-school, his first attempt in influencing others to a life of piety, was remarkably successful. His instructions, so simple, yet so forcible, were impressed upon the memory of a child, and repeated by him to a mother, who herself became interested in the instructions given, and curious to see the instructor. When pointed out to her notice, she marvelled that one, himself so young, should have acquired such an influence over the mind of his pupil. But this only disposed her the more to treasure his sayings (thus indirectly received) in her heart; and now that she has often heard him "speak as one having authority," she still refers to his early effort for her child, as *one* of the means of mercy, which effectually persuaded her own heart to "seek first the kingdom of God." After entering the ministry, he was invited to occupy a pulpit, in a northern city, a stranger, almost entirely unknown. Among his hearers was one, reputable in all the relations of life, but insensible to his spiritual necessities and obligations, though within the hallowed sphere of an affectionate and useful ministry. But, on this occasion, there was something which struck, and arrested his attention. He inquired his name, and sought to hear him again, in a distant part of the city. His pastor, "affectionately desirous" of lasting benefit to one and all his people, introduced again this youthful ambassador for Christ. We know not how far his other privileges conspired to produce the happy result; but it is interesting to know, that he who then listened with awakened interest, is now exemplary and useful in the Church of Christ, depending on the hope of the Gospel, and striving to "walk worthy of his holy vocation." These are some of many instances which cannot here be adduced. They are tokens to us, that in the character under review, there were elements of mental power, which could not fail to secure a commanding influence, in whatever path he was permitted to tread.

A *second* general remark must accompany and qualify the one already made; that, *by Divine grace, his moral excellence and religious character were equally remarkable* with the intellectual superiority which Di-

Divine Providence bestowed upon him. Partial friendship can not justify unqualified eulogium of any sinful man. "There is none good but God." Sin has set its well-known seal upon all human character; and it is a general rule that extraordinary intellect is accompanied with peculiar infirmities. Among all the holy men of the Scriptures, one only is spotless, and he "the Lamb of God." In contemplating the best and brightest of the servants of Christ, we must remember to "give glory to God, for we know that this man was a sinner." If they exhibited aught that was lovely; if they accomplished aught that was praiseworthy, the chief means which we are at liberty to recognise as effectual to this end, are these—"by grace, through faith, and that not of yourselves, it is the gift of God." And if he, of whom we speak, could have anticipated a public tribute to his memory, we know he would have urged this as the proper view of his character. He would have said, "I was a child of wrath, even as others," "in me dwelleth no good thing;" "by the grace of God, I am what I am;" "the life which I live, I live by the faith of the Son of God," therefore, "not unto me, O Lord, but unto thy name give the praise." And there would have been as much truth as humility in the confession. By nature he had only lofty imaginations and worldly views, which would have led him to "seek great things" for himself, and live a life of "enmity against God." But, that "grace which was bestowed upon him, was not in vain." He was brought to feel the utter insufficiency of a religious education, and a virtuous life. Though not without many struggles, he submitted at last to "the righteousness of Christ," and devoted his whole spirit, soul and body, to his Redeemer's service. He became "as a little child," feeding on "the sincere milk of the word," and he "grew thereby." Prayer became his special employment, and to some it is known, (more fully than himself suspected or desired,) how importunately he wrestled with God, "coveting earnestly the best gifts" of his grace, satisfied with nothing short of entire devotedness, and entire sanctification. Thus my brethren, thus only he overcame indwelling sin, and ripened fast for an inheritance above.

To leave, and yet to confirm these general remarks on his character, we may *observe more particularly, the peculiarities* which distinguished it, especially as these were exhibited during his course of theological study, and after his entrance into the ministerial office. In reference to the first of these, I speak from closest personal observation; of the latter, yourselves were witnesses.

The life of *the student* is generally devoid of interest, occupied, as it must be, to a great extent, in a monotonous round of appointed private duty. It may be such as to excite in the minds of close observers an expectation of future usefulness, but not such as to produce an immediate general impression. This, however, was not the case in the present instance. Our brother acted an important part, even in that private capacity and limited sphere. His course, while it was a means of improvement to himself, was also a source of privilege and blessing to many around him. In all the *regular duties of the Seminary*, his preparation was prompt and thorough; never procrastinating, often anticipating the requirement. In the composition of discourses, he wrote

with remarkable correctness and wonderful facility, especially after unavoidable delay. He seldom transcribed what he had written; yet his manuscripts, when submitted to the faculty, were generally returned without even a verbal criticism.* In his *relation to his fellow-students*, he stood distinguished. In one sense, he might be said, not to have been formed for friendship. Extreme sensibility made it his misfortune, that he must conceal his very warmest feelings, and deprive himself of much of others' sympathy. Hence he was *known* and loved, by few. But while this reserve might have repelled, there were other features which formed a strong attraction to those who desired to possess what they could not fail to observe in him, supreme devotion to "the work of the ministry." If any found his standard too high, or felt his conduct too reproving, there would be no beauty in him, that they should desire his friendship or counsel. But many who passed with him the term of his probation, will thank God for ever, that they enjoyed the privilege of knowing Daniel Cobia. Not a few there were, whose defective views of the sacred calling were corrected by the silent influence of that life, whose every action seemed directed to this one point, of seeking not his own, and "knowing nothing among men save Jesus Christ." Many, when relaxing their application, or declining from their principles, were recalled to a sense of duty, by the searching power of his severe, but seldom groundless reproofs. His deep interest in every object, and his clear views of every plan of practical utility, and withal, his conscious power over many minds, exposed him to temptations common to man; but under his influence, all were excited to increased watchfulness and activity, by a course of conduct almost faultless, as a Christian and a student.

But he was one, who could not be satisfied with accurate scholarship, or influential character, or prospective usefulness. Even then, he must "go about doing good." Action seemed with him a passion; and many *works of piety and benevolence*, were added to his other duties. He was never known to plead the want of time, when any opportunity of good was presented, and yet he never neglected his more personal engagements, as a member of the institution. The location of the Seminary being in the suburbs of New-York, a great variety of want and wretchedness presented an ample field for labours of love. And here he gained an influence, and left a character, that was enviable indeed. Deeds of charity, and efforts of religious influence, marked his course. He was scrupulous, even to parsimony, in his own expenditure, but this was equalled by his liberality to the wants of others, "that he" (even *he*, not blessed with earthly store,) "might have to give to him that needeth." It was ever a question among his associates, whether his usefulness were owing to superior strength of mind, or a deeper devotion of spirit; but certain it was, his admonitions left an impression, his prayers were followed by a blessing. He acted, indeed, in a private capacity, and sought that his "left hand should not know what his right

* It is worthy of additional remark, that though he did not exercise the ministry more than two years, he has left a very large number of sermons, any one of which might pass the ordeal of the press, precisely as they first flowed from his warm heart and hurried pen. Ornament, they have little or none; but strong thought, lucid argument, and earnest feeling, are manifest throughout. Solidity and simplicity, are exhibited in remarkable harmony, and in all, the plan of the Gospel is most clearly displayed.

hand did;" but his actions could not be hid. Done "in secret," they were rewarded "openly." The widow and orphan will not forget the warm and active interest this young man manifested, in their spiritual and temporal welfare. Himself only preparing for the Ministry, he was instrumental in discovering, directing and assisting more than one, who are now preparing to take the mantle which has fallen from himself.

And yet, amidst all these holy fruits and happy omens, there were *grounds, even then, of fearful apprehension*. His pallid cheek, and slender frame, always impressed the beholder with the thought of early dissolution. Those who knew the intense workings of the mind within, feared the breaking down of the outward tabernacle. It was observed, too, that his character had undergone a great change in a brief space of time. He seemed to have leaped over many years, and his mind to have attained a period of very advanced maturity. Symptoms of disease already appeared, which made it exceedingly probable that he would not reach the threshold of his public work. And, in addition to all, he had himself contracted an abiding impression, from a very early period, which, while it stimulated his immediate efforts, afforded but too sure a premonition of his speedy decay. Had this, then, been the case, even there, many hopes had been buried in his grave, and many tears wept for his loss. Especially would he have received the answer of that simple, but sublimely pure desire, "let the poor, as they pass by my grave, point at the little spot." But his life was mercifully extended; having fulfilled his course, he returned to his native city, to commence a more public, but, alas! not more protracted course.

Through **HIS MINISTERIAL CAREER**, yourselves are able to trace his path. And did you not perceive some characteristics in his labours, which reminded you, even from the first, "that it was written, the zeal of thine house hath eaten me up?"

That *house* was "a house of *prayer*," And did not his very soul go up in fervent supplication? Did he not realize the presence of God in his temple, and did he not send up each petition, as one who felt the meaning, and intensely desired the blessing which he asked; as one who was "strong in the grace" of Christ, having power with God, and prevailing to secure his precious promises? That house, was "a house of prayer *to all people*;" and he would have gone out into the highways and hedges, and constrained those who were living "without God in the world," to come in and abide, "that God's house might be filled." This was his special office, as missionary to the poor of the city, and in it his labours were indefatigable. If ever man *loved* this self-denying work, it was he. Had his own inclinations been consulted, he would have died in its peculiar service. He was not one of those who, lifted by talent and character, into contact with the higher circles of society, forget the sympathies and interests of the less elevated walks of life. Deep was the struggle of his bosom, when the necessities of the Church obliged him to abandon this his favourite task. *His zeal* for the house of God was *not directed* to secure only, or chiefly, a *general and regular attendance on its services and ordinances*. Knowing the readiness of the human heart to rest in these, and sub-

stitute them for "the power of godliness," he endeavoured, "in season, out of season," to awaken all to a deep conviction of sin, to induce a cordial acceptance of the means of grace and terms of pardon; and then to constrain every follower of Christ, to a sincere and willing renunciation of the needless pomps and ensnaring vanities of the world, and a zealous co-operation in all Christian enterprise, beginning indeed with themselves and at home, but embracing also the very ends of the earth. Surely those, who cared for none of these things, would acknowledge that he "almost persuaded them" to be Christians; surely those who, satisfied with naming the name of Christ, must have felt, that there was a reality in his religion, which they knew nothing of. If any were disposed to think Christianity a delusion, and the Christian ministry a trade, here was one, at least, who proved the sincerity of his profession, and magnified his office in the sight of all. If any failed to discern aught in religion, save formality on the one hand, or fanaticism on the other, here was one who held his powers in remarkably even balance, and honoured and observed the order of the Church in which he ministered, yet trod a path of elevated piety, and was consumed by the labours of a burning zeal for the souls of men.

Were his discourses diffuse in style? it was not from paucity of thought; but out of the abundance of the heart, he prolonged each favourite theme; hoping too, by "line upon line," to impress a conviction of its truth and importance upon the consciences of all who heard him. Was there little variety in his topics? it was not from want of a taste for general literature; but he felt "one thing was needful." He never wandered from "the cross of Christ," finding there the centre of all the truths, the motive to all the duties which he was commissioned to enforce among men. And he mortified all intellectual pride, and sacrificed all personal exaltation, "lest that cross of Christ should be made of none effect." The effect of his labours has been a wide interest and a deep impression, which is alike creditable to himself and to the community in which he lived, since it has been the extended fame of one, who had no other name, and held no other office, than that of a remarkably zealous and faithful minister of Christ. Nor only so: his was the firm persuasion, that the word which he spake (tested, as it had been, by the word of God, and consecrated by unwearied prayer,) would not return void. And he lived to know, that the seed he had so recently sowed, was already bearing fruit. Unexpected tributes of enduring gratitude, even from stranger hands, cheered the heart of the dying man, as assurances from the master he served, that however short his race, he had not "run in vain, nor laboured in vain."

But *why did he not spare himself* for longer service? Alas! that it could not have been indeed thus. He has recently confessed, that he knew not the injury he was inflicting on himself by his abundant and protracted labours. But this was a very part of his self-immolation. In the midst of his intense, and (to an observer) painful effort, he was unconscious of effort; for he lost himself in the object that engaged him. To those who thought only of his continuance here, it had been easy to limit his labours within the bounds of safety. But not so easy for one who had tasted so deeply "the powers of the world to come;" who rea-

lised so impressively, that his body was dust, and his life but a dream; that all around him were sinful and dying men; that God was the supreme object to be served; and heaven the great good to be sought and won. The word of the Lord was "as a fire shut up in his bones;" and however himself or his friends desired to avoid the danger, manifest it was, that he could confine himself within the rules of chastened rhetoric, or the measure of accustomed official duty. If any unconcerned spectator could say, "Paul, thou art beside thyself," he could answer, with this very apostle, "if we be beside ourselves, it is for your sake." He "lived not to himself;" he "counted not his life dear to himself." If his course was shorter than it might have been, it was no selfish, earthly aim that had destroyed him. It had been his meat and drink to do the will of God; and now it was his fate, a fate which he was enabled to contemplate without regret for himself, "the zeal of thine house hath eaten me up." It is impossible for us to say, how far He who intended this early removal, and gave him a premonition of his end, did not himself incline his heart to improve, to the very utmost, the brief interval of time which awaited him here. Sure we are of this, that whatever men may say of the wisdom of his devoted course, he has gained this promise of the Lord, "whosoever shall lose his life for my sake, and the Gospel's, shall find it unto life eternal."

It may be asked, *how this servant of the Lord was enabled to meet his fate?* Let us dwell a moment upon his illness and death. The nature of his illness was such, as to render conversation with his friends difficult and dangerous; yet it spared him almost entirely the endurance of acute pain. And that which he felt was alleviated by the affectionate interest of many for whom he had laboured. For some months of his illness, his hope of recovery was very sanguine. But, after a renewed attack, in December last he ceased to plan for continued service in the Church on earth. Then, did the Gospel he preached to others, sustain his own soul? It did. His end was precisely such, as one who knew him well, might have anticipated. In life, his ardour of feeling, great as it was, was ever subordinated to his strength of principle, and steadfastness of purpose; and his prevailing desire was, that he might be an instrument, in God's hands, of good to men. Now his end, though not transport, was peace. Surrounded by the strongest of earthly ties, both as a minister and a man, no murmur at the prospect of separation was ever known to escape him. The last words which mourning affection remembers to have been expressed by him, in his hours of consciousness, were consistent with his habitual submission to the will of God. On the one hand, "to live was Christ," on the other, "to die was gain." He was "in a strait between two," and therefore desired neither; but this one thing, best in itself, and safest for him, he continually asked, "that God might be glorified in him" to the utmost, "whether by life or by death." In words like these, he dropped into the slumber of his last night on earth, from which he awoke, only to groan, and struggle, and die.

What now shall we say *concerning the destiny* of this beloved brother? Though zeal for God hath consumed his "earthly house," he has "a building of God, eternal in the heavens." Though "worms destroy his body," his "Redeemer liveth, and will stand at the latter day on

the earth," and "those who sleep in Jesus, shall God bring with him." Had he lived for any thing here, he had indeed spent his strength for nought; he could have carried nothing with him out of this world, and we must have sorrowed without hope. But blessed are those, "who die in the Lord; for *their* works," done in faith, and accepted through grace, "do follow them." The "shining light," that burnt itself into the socket, is it indeed put out in darkness? No! for thus saith the Lord, "they that be wise," if only for themselves, "shall shine as the firmament," and they that turn many others "to righteousness," resplendent even there, "as the stars" in that firmament, "for ever and ever." Nor need we suppose him altogether separated from his wonted labour of love. "The angels of God" hear the intelligence of a "sinner that repenteth." He, therefore, that has risen from the bed of languishing, to be "as the angels," need not be ignorant, when his appeals are recalled to mind, his admonitions treasured in the heart, and any of the souls for which he watched, are turned from the error of their way, or quickened in the path of righteousness.

It remains for us, brethren, to consider the personal question, *whether this translation, which must be so blessed a change for the departed, may not prove a blessing to those who survive.* Himself indulged the hope, that his death might promote the object of his life. And it is for the accomplishment of this desire, more than for any other end, that we desire to perpetuate his memory.

We ourselves, *his brethren in the ministry*, must surely regard it as a solemn, but merciful admonition, to be more abounding and unwearied in the work of the Lord; to preach more earnestly, as they that stand (in a peculiar manner) "between the living and the dead." Ours is no work of literary ease, or dignified indolence. We know not how soon our own stewardship may be closed. Here is an example in the life, a warning from the death, of a brother in the Lord. And we are safe in desiring for all who remain, to prosecute his work for a little longer period, "that the spirit of Elijah, nay, a double portion of his spirit," may rest on each "Elisha" in the Church of God.

The congregation to which he ministered, must surely recognise the voice of God, in this mysterious event. Some who may have almost forgotten the sound of his voice, may be affected by the intelligence of his death. He has gone to render his account, and no one can entertain a doubt that he is "pure from the blood of all men." Let those, then, who sat at his feet, and heard his word, but have not yet "believed to the saving of the soul;" those for whom, when he could no longer labour, he yet ceased not to pray; let them live, henceforth, in preparation for the hour, when they see him, eye to eye, before the bar of God, that he may present them, as the seals of his apostleship, "with joy, and not with grief," to the great shepherd of souls. Especially should those who have passed far beyond his term of years, without a cordial reception of the faith he preached, be rebuked by the example of one, who gave the whole of his brief existence, and be induced to devote, at least the remnant of their days, to the service and glory of God. Let them awake from their delusions, put aside every occasion of delay, receive at once "the things of the spirit of God," that, transformed

by Divine grace, they may henceforth withstand "the corruption that is in the world," and identify themselves with all the efforts of Christian zeal and love; and at last, having walked through life, in faith, and fear, and love toward God, they may all "enter into rest."

The youth of the city, to whom his efforts presented a peculiar attraction, it is hoped, will listen to the voice of this solemn event. These are apt to be fascinated by the splendour of the riches and honours of the world. They are tempted to depend on length of days, and to postpone the unwelcome duties of religion to the last hours of life. How few of them are found resorting to the temple; even fewer "love to worship there," and fewest of all, are willing to devote themselves to its service, through all their lives, with all their powers. But here was one, who first gave himself to do the will of God, and then prepared to proclaim the same to others. Does not the conscience of every one acknowledge that he chose the better part? Was he not happy here? is he not happy now? True, he but entered upon life, and was removed; yet he was not disappointed of his hope, for that "hope entered in within the veil," whither he has now gone. What would his spirit tell us now? Has he found that time is not so short, religion not so needful, heaven not so blessed, as he once declared it? Ah! could his voice be heard again, it would say, "weep not for me," but "prepare to meet thy God." And such is the monition that comes to us from his silent sepulchre, a sound more thrilling, "to him that hath ears to hear," than ever he uttered, "in the days of his flesh." He was earnest here; but even he saw through a glass darkly; now he sees, and knows what he then believed and urged,—the deep necessity of the soul of man, the solemn nature of its accountability, and the full and only provision for its peace and safety, in the offered mercy of the Lord Jesus Christ.

Once more: *the friends of our Zion, every where*, are interested in the loss which our ministry has been called to sustain. We may safely say, that no one of his years was more extensively known. From the centre of his influence, in his own proper station, his name went abroad; and when travelling for health, he left an impression in many distant parts of the country. Now then, that "a standard-bearer," in the army of our Israel has fallen; it is incumbent on us to ask, who will rise up in his place? Assuredly, his work must go on, though his instrumentality has ceased. The waste places of Zion must be cultivated; nay, the desolations of the whole earth must be reclaimed, for "this Gospel must be published among all nations."

"Who then, will go for us?" Necessity is laid upon every individual, in full proportion to his abilities and opportunities, to "come up to the help of the Lord." And here is an example to encourage. Our brother was as far from acceptance, as destitute of power, even as others. He was complete only in the righteousness, safe only through the merits, strong only in the grace, of the one great Saviour of all sinning men. May many be persuaded, by self-devotion to the same work, in dependance on the same power, with desires for the same reward, as far as may be in the circumstances which they are called to occupy, to "go and do likewise." Oh! if the spirit of our brother's zeal could be breathed into the whole body of the Church, surely our dim light would shine in

brightness, and our narrow borders become greatly enlarged ; true religion would flourish at home, and the knowledge of Christ be diffused abroad. Then should

“ Light through distant realms be spread,
And Zion rear her drooping head.”

“ Even so, come Lord Jesus, come quickly.” Amen.

LIFE AND CHARACTER OF BISHOP SANDERSON.

To the Editors of the Gospel Messenger.

The Life of Bishop Sanderson, as published in Wordsworth's Collection, is probably known to most of, at least, your clerical readers, and must have conveyed to them much useful admonition and instruction. The following extracts from a little work, entitled, “ Special remarks on the Life of the renowned Dr. Sanderson, late Lord Bishop of Lincoln,” published in 1663, are thought to be also well worthy of attention, for the sake of the hints they may be permitted to convey, variously good for students and ministers. A place is asked for them in your work.

C. A. E.

“ *His industry.*—While he was in the University, he generally spent eleven hours a day in study; which industry of his, dispatched the whole course of philosophy, and picked out, in a manner, all that was useful in all classic authors that are extant ; drawing indexes, for his private use, either in his own paper-book, or at the beginning and end of each book ; which will testify his indefatigable pains to as many as shall peruse his excellent and well-chosen study. This assiduity continued to his dying day, as if he had resolved to depart studying, and go immediately from his pursuit of *revealed truth*, to the view of the *eternal*. He disposed himself and time to perpetual industry and diligence ; not only avoiding, but perfectly hating idleness, and hardly recommending any thing more than this : *Be always furnished with somewhat to do, as the best way to innocence and pleasure.* There was not a minute of the day he left vacant from business of necessity, civility or study : you should hardly see him without his book, or hardly meet him without his plodding thoughts and meditations. A clear and calm way he had of weighing duly what he should do, in designing what he had considered, and soberly performing what he had designed.

“ *His carriage.*”—His carriage, grave, comely, and modest ; his garb plain and studious, such as become a great scholar and a solemn Divine, always meditating some great and good design, retiring within himself, and taken up with his own great thoughts ; equal in all his actions ; doing nothing rash, violent or precipitant in his words, gesture, or understanding ; even and composed, entire, modestly endeavoring what he thought his duty : diligently pursuing what was within his reach, and resolutely fixed upon what he judged within his capacity, the *αὐτὸς ἀσπαύωνος*, the square and *solid man, seldom failing, and therefore seldom repenting* ; his speech was so calm and even as his soul, so sober, so steady, so apt, so ordered, so weighty when serious, so pleasant when devoted to an harmless mirth, which became him no less than smiling and a little laughter doth a good man and a good conscience ; for his innocent facetiousness was well tempered with gravity, mixed with good counsel, al-

layed with good discourse, and beautified with excellent example : if he would speak facetiously, no man did it or could do it more pleasingly; if he listed to dispute solidly, none did it more satisfactorily : he was choice in his friends, and faithful to them ; friendship, when true and sincere, he would say, was the greatest happiness and relief among the cares and troubles of the world, especially with those who were of the same inclination, profession, study and designment with himself ; an union of mind is next the union of soul and body in the world ; and friendship is next unto life ; and, it was this reverend person's business, wherever he was, to promote those two great things, friendship and love, that (as he used to say) men might have those that charitably observed, and faithfully admonished them of the failings, indecencies, and miscarriages nature is obnoxious to ; which he exactly performed, and expected back again to be returned to himself : he was constant in his kindness, as long as friends were true ; but as he could easily discern and look through, so he deeply resented all artifice and cunning : a plain man he was, and a plain temper he loved ; if any mischance happened that might occasion misapprehensions, he suffered them not to improve by concealment ; but presently offered the reasons of the misunderstanding, and enjoined all friends to return him the like measure back again, if his own actions seemed at any time doubtful or unseemly.

“*His Moderation.*”—“*Sustine et abstine,*” made our Reverend Diocesan's religion : none understood better how all things are expedient ; he knew temptations lie in ambush, behind our lawful enjoyments : in his apparel, none more plain ; in his diet none more temperate, eating (as he would say) rationally, only for *health and life* ; one meal a day sufficed him, with some fruit at night : in his sleep none more sparing, eleven or twelve at night being his usual time for going to rest, and five, and very rarely six, the hour of his rising : recreations which his judgment allowed, yet his care and self-denial forbid him ; *ab illicitis semper, quandoque a licitis*, was his rule : he would say, things unlawful we must never do ; nor even lawful things but with due respect of our *calling*, and other concurrent *circumstances*. Wine and music, and gorgeous apparel, and delicate fare, are such things as God in his own goodness hath created and given to the children of men for their comfort ; and they may use them lawfully and take comfort in them as their portion ; but he that shall use any of them *intemperately*, or *unseasonably*, or *vainly*, wastefully abuseth both them and himself. And, therefore, we shall often find both the things themselves condemned, and those that used them blamed in the Scriptures : the men of Israel for *stretching themselves upon their couches, and eating the lambs out of the flock, and chaunting to the sound of the viol, and drinking wine in bowls*. Amos, 6 : and the women for their *bracelets, and ear rings, and wimples, and crisping pins*, and their other bravery, in Esay 3 : and the rich man for *faring deliciously and wearing fine linen*, in the parable, Luke 16. Yea, our Saviour himself pronounceth a woe against them that *laugh*, Luke 6. And yet none of these things are, or were *in themselves* unlawful : it was the excess only, or other *disorder*, in the use of them, that made them obnoxious to reproof. Though some in their heat have said so, yet who can reasonably say, that *horse matches*, or *playing at cards*

or dice, are in themselves, and wholly *unlawful*? And yet, on the other side, what sober, wise man, because the things are *lawful*, would therefore approve of that vain and sinful expense which is oftentimes bestowed by men of mean estates in the *dicting* of horses, and the *wagering* upon them? or of that excessive abuse of *gaming*, wherein thousands of our gentry spend in a manner their whole *time*, and consume away their whole *substance*, both which ought to be far more precious unto them? I might instance in many other things in like manner, in all which we might easily err, either in point of *judgement*, or *practice*, or both; if we do not wisely sever the *use* from the *abuse*. Many times, because the *abuses* are common and great, we peevishly *condemn* in others the very *use* of some *lawful things*. And many times again, because there is evidently a *lawful use* of the things, we imprudently justify ourselves in the very *abuses* also. That is foolish *preciseness* in us; and this prophane *partiality*: by that we infringe our brethren's liberty; by this *pollute* our own. The best and safest way for us in all *indifferent things* is this: to be indulgent to others, but strict to *ourselves*; in allowing them *their liberty* with the most, but taking *our own liberty* ever with the least."

[To be continued.]

NOTICES OF NEW PUBLICATIONS.

Third Annual Report of the Missionary to the Negroes, in Liberty County, Georgia, presented to the Association, Riceborough, January, 1836.—This Report, though a year old, has, we believe, but recently been published, in pamphlet form. It is valuable as containing good testimony, on a very important subject, and interesting as developing the purposes and efforts of a philanthropy not less honorable to its subjects than it promises to be useful to its immediate objects, and the community in general. It appears, there is, in Liberty County, Georgia, a regularly organized association, whose purpose is the conversion and edification of the slaves of that county, the number of whom is very great. Some of these slaves are heathen; some of them are members of the Church—all are in our own land, and, therefore, their claim immediate and strong on Christian beneficence, leaves no room for a difference of opinion. The *limitation* of the design to "the County," we like, because it promises to make the association more effective than if it took a wider sphere of action. As to the *plan*, we say nothing, because the Constitution is not before us; but we observe the two highest officers, and the Missionary, are clergymen, and we presume, it embraces all proper checks to prevent the circulation of such views of Christian truth and duty as the association does not approve; nay more, all proper directions to impart the Gospel to others, according to the understanding of it by those Christians who are the founders and supporters of the said association. The report, we shall, for convenience, divide into facts and opinions, premising that they come from a clergyman of high standing in the denomination with which he is connected.

Facts.—Divine Service was held in rotation at three stations, regularly on the Lord's Day, and occasionally on the plantations. Besides preaching, the children and youth were catechised. The Sunday Schools have but few classes of adults—scholars about 500. "That they are *apt*

in receiving instruction, none have ever doubted who have favoured us with their presence for a single Sabbath. No difference will be perceived, generally, between them and other children in like circumstances. There are classes that will recite, twenty and thirty pages of the catechism with accuracy, and by varying the forms of the questions, and so putting their knowledge to the proof, it will be seen that they recite with *intelligence* also. To those who are ignorant of letters, *their memory is their book*. That faculty is capable of astonishing improvement. Knowledge may be communicated and retained to almost any extent, through oral instruction alone. In a recent examination of one of the schools, I was forcibly struck with their remembrance of *passages of Scripture*. Those questions which turned upon and called for passages of Scripture, the Scholars answered more readily than any other." * * "We notice a decided improvement in the *manners and behaviour* of the scholars." * * "The association offered last year, four hundred dollars for an approved Missionary, for a particular circuit of plantations, but we were unable to procure one." * * "For months, during the year, there have been in our District, (the 15th,) but few regular patrols. That patrols can be dispensed with for so long a time, and when actually in service can perform their duties superficially, speaks well for the general good state of the people." * * "There is no public sale of ardent spirit to the negroes in the County, that we are aware of. The effect of the abandonment of the traffic has been happy." * * "There are others who *regularly* attend Church, and while we acknowledge that there are exceptions among them—and where are entire congregations to be found of any colour, exempt from wicked men, hypocrites, and deceived persons?—yet, we believe that, *generally, they are the most virtuous, respectable, orderly, and faithful servants in the County*. They have not been made so by the immediate labors of your Missionary. A large number were of this character from the beginning of our labors—some have been added since. But, *in them*, we learn that the influence of religious instruction is highly beneficial. If any individual, therefore, in this County, wishes to judge of the good effects of religious instruction, let him examine into *the general character and conduct of those negroes who actually come under the influence of that instruction*, and not into *that of those who do not*." * * "With gratitude to the author of all good, we have now to remark, at the end of three years, *that our success has equalled our most sanguine expectations*." * * "The conduct of the negroes on the Sabbath, is less boisterous and wild than it formerly was. It would gratify any benevolent man to be an eye-witness of some of the calm, pleasant and animated assemblies which we frequently have on the Sabbath. The people collect without noise or confusion, and at the sound of the bell, take their seats in the Churches, cleanly and respectful in their appearance, and attentive to the preaching of the Gospel. When the services of the day are closed, they separate with cheerful countenances, and filling up in little companies, the different roads, quietly return to their homes. But, in all my acquaintance with them, I have never seen any evidences of discontent or insubordination, and, unless I am very much deceived, they are as peaceable and contented, and orderly a people, as we can possibly find

in the low country of the Southern States. Their contentment and order, increase in proportion to their physical and moral improvement."

* * "It is stated as a historical fact, that no extensive insubordination has ever taken place among negroes, *who are in regular connection with white Churches, or under the instruction of competent white men.*" * *

"We have not failed, agreeably to the Scriptures, to inculcate respect, obedience and fidelity to masters, as duties, for the discharge of which they as servants would have to account to God on the great day." * *

"One of the most advanced and experienced planters in this County, says, in so many words, 'that he would rather manage those negroes who have *merely a form of religion*, than those who make no pretensions to it all.'" * * "At the end of three years, we may declare that we have *tried the work of religious instruction, and believe that it may be performed.* As the result of our experimental labors, we may present what we presented in our second report, and with increased confidence. 'The negroes will hear and support by their attendance, the regular ministrations of white preachers. Such a Ministry can be introduced with success. Classes of instruction and Sabbath Schools can be established with every prospect of usefulness. Plantation meetings and meetings on the Sabbath, may be conducted with order and without any evil consequences. The preaching of the Gospel will be attended with the same blessings to the negroes, as to any other people; it will contribute to their contentment, order, reformation and usefulness. The longer the duty of the religious instruction of servants is *actually* kept before the minds of planters, the more solemn is the light in which they view it, and the greater their desire to improve the condition of their people in every particular.'" * * "It is an encouraging fact that Pastors are directing their attention to this field more than ever, and that our young Ministers, when they settle, devote conscientiously a portion of their time to it." * * The Methodist Conference of South-Carolina, employ ten or twelve Missionaries among the negroes. "From correspondents and other means of information, there is communicated a far larger amount of instruction by settled Pastors, than the public are aware of, and the interest generally in the subject is very considerable; indeed, we were never more satisfied than we now are of the goodness of this cause, and of the firm hold it has taken of the intelligence and piety of the South."

Opinions of the Missionary.—"Our schools cannot be supported, and made as extensive and useful as they might be, without the countenance of masters and managers, especially of masters and managers who are professedly pious. The children should be encouraged, and not only encouraged, but made to attend. The same authority should be exercised over them in this matter, as over the children of our own individual families. Numbers of children are never seen in the schools, and it is only for the want of a little encouragement and attention; for the children after becoming acquainted with the Schools, appear anxious to continue in them." * * A sensible negro said, "If we old people will but improve our present privileges, and restrain ourselves before the young, and if the young grow up in the schools, they will not only not do the evil which their fathers and mothers have done, but

they will not even have any knowledge of that evil." * * "The Gospel should be carried *frequently and statedly to the people on their respective plantations*. There in their very homes, let the Missionary or the Minister, preach and converse with the adults, and catechise and instruct the children. In such visits the Minister performs the duty of a Pastor. He is looked upon as the Pastor of the plantation, and the people anticipate his coming with pleasure. He carries the Gospel to many who otherwise would never hear the sound of his voice—especially the aged and the infirm. The truth he preaches is of more direct and personal application, the acquaintance he forms is more familiar and intimate, and his influence becomes more extended and powerful, particularly over the young." * * "We need a small volume of Sermons adapted to the capacity and circumstances of the negroes on the fundamental doctrines of Christian faith and practice." (Episcopalians have such a volume, by the Rev. E. Bacon, of Maryland, not very long since re-published as a Tract; also, two Sermons, printed this year, by the Rev. G.W. Freeman, of North-Carolina, of which works can be had from the Librarian of the "Society for the advancement of Christianity in South-Carolina.") * * "You may lack regularity and perseverance in your instruction. Instruction to do much good, should be regular in its occurrence and persevered in. Many expect too much improvement in a short space of time. They scarcely *begin* to labour, before they become dispirited and weary; and perhaps meeting with severe trials in the wicked conduct of their people, they abandon their efforts in despair and disgust, and we behold the last state of themselves and their people worse than the first. 'Let patience have her perfect work.' " * * "In the progress of his efforts, the master will have painful evidence that the idleness, carelessness, ignorance, deceit, and degradation of his servants are great. He will experience repeated disappointments and mortifications in respect to servants whom he deemed the most virtuous, honest and obedient. He may even encounter opposition to moral reform from some of them. They may sport with his instructions, pervert his motives, corrupt the children and youth, and be guilty of improprieties on purpose to irritate and induce him to forego his attempt to bring the plantation under a religious influence, to which their natural feelings are bitterly opposed. But in view of all these difficulties and trials, a part only of which we have mentioned let no Christian master shrink from duty." * * "Men not very favorable to that instruction, may lay to its charge bad conduct in negroes, which properly belong to a looseness of discipline on plantations, and to an inefficient police in the community." * * "One thing is very evident—the religious instruction of the negroes by judicious, sensible, and acceptable white men, will destroy the *common coloured preaching* in the country, or at least weaken its influence to a considerable extent. A sensible man made this remark: 'Whenever I now hear one of our own colour speak in the prayer-house on the plantation, I try him by what I hear from the pulpit on the Sabbath. If his doctrine is the *same*, then I believe him, but not otherwise.' And another: 'All persons who love the Scriptures will attend that preaching in preference to all other, which most perfectly enfolds the sense of the Scriptures. They

can discern 'things that differ.' They can distinguish between wisdom and folly, truth and error.' " * * " The religious instruction of the negroes devolves and depends upon settled pastors. There is, however, in some portions of the Southern States, a dense population of negroes, that cannot be supplied through Pastors, for there are no Pastors settled among them. They require Missionaries. And it would be well if in every denomination there was a Committee appointed subject to the controlling Judicatory of the denomination—the Convention, the Conference, the Association, the Synod, or the Presbytery—to attend to the collection of funds, and the employment and location of Missionaries wherever they might be required by Planters." * * " Public sentiment is against them, (the Abolitionists.) Worse than all will it be for us to swing into an extreme on the other hand against the unoffending negroes; curtailing their privileges, enacting laws of unwonted severity, affecting both the bond and the free among them; discountenancing and opposing their religious instruction, and driving religious teachers from their ground. What is this, but putting new fuel to the fire of the Abolitionists; new and powerful arguments in their mouths against us?" * * " Let a corrupt Christianity taught by ignorant men, or let infidelity, or profound ignorance prevail among them, and a foundation is laid broad and deep for every evil work. *The religious instruction of the negroes, with its accompanying blessings, is the security and the present and future prosperity of the Southern States;* and that individual who thinks differently has either never studied the subject, or is a disbeliever in revelation."

In the above opinions we entirely concur. There are others which we do not quote, because we cannot assent to them, or at least without some qualification. In general, the report is unexceptionable in its tone. But we think there are passages not sufficiently conciliatory, and we regret them, as they may interfere in some small degree at least, with the pious and benevolent purpose which is so sincerely aimed at. We think too, it would have been prudent to have made fewer references to merely civil regulations. In page 5, we notice a mistake, for there are "no colored congregations of the Episcopal Church." There are many, people of colour, members of that Church, and others under the instruction of its Ministers, preparing to become members, but they are all considered as connected with the congregation of the parish who worship in the Church. The only seeming exception to this remark, is the case of the Minister holding Divine service on the plantation. But even that congregation is not, (we believe,) *exclusively* composed of coloured people.

That reports like the one before us will do much good, we have no doubt; and, we sincerely hope, that information and thought may be brought to bear on this very important subject more and more.

Sunday School Visiter, Vol. III.—Having long entertained the opinion that this work is well conducted, and that it ought to be generally taken and read, not only by Sunday-school teachers, for whom it is more particularly designed, but by clergymen, parents, school-masters, and all who are interested in religious education, (and who ought not to

be ?) we invite attention to the following, from the Editor :—" In entering upon the third volume, it may not be out of place to solicit once more the co-operation of the friends of the Union in behalf of the Visiter. With a very little exertion on their part, it might become a source of revenue to the institution, while its usefulness would be greatly increased by a more extensive circulation. Shall this exertion be wanting? Our readers will determine the question. The present number of subscribers will appear small indeed, when it is considered how many may reasonably be looked to for their support. We believe that there are within our Church more, not a few more, than one thousand seven hundred and eighty persons, sufficiently interested in the General Sunday School Union, to be disposed to sustain this periodical. To ascertain this fact is worth an effort. We trust that it will be made without delay."

In evidence of the excellence of this publication, we invite attention to the following extract : " When speaking of the President of the United States, among men and boys, we now hear only of *Jackson*, without any title of respect. The schoolboy forgets to call his instructor even by the cheap epithet of Mister,—he tells you he goes to *Gould's*; and on a Sunday morning, you may overhear the same things in every knot of boys you meet. 'Where are you going to-day, John?' 'Guess I shall go to *Dodge's*. Our folks are all going to *Blunt's*, but he's long-winded, and I can get out sooner from *Dodge's*.' This was not the style in which boys were trained fifty years ago." * * "The sentiment of reverence can be fixed *early*. It must be fixed *early*, or it will never exist. It must begin with respect for parents. A father who does not oblige his child to reverence him, is losing the first point. Parents must be respected. Their word, *without reasoning upon it*, must be the child's law. Their opinions, *without explanation*, must be the child's guide. Children cannot always see the reason of reasonable things, and they should be so trained to confidence and submission to their parents, as to obey from respect, and, if I may say so, from *faith* in them. A father should never pass over a disrespectful word or action in a child, and, first of all, to himself. Then he should extend this sentiment of respect to others, to all aged persons; and, as a child is able to understand it, to public officers, and public institutions, and to the ordinances of religion. The sentiment must begin at home."

Children's Magazine.—We entirely concur in the justice of the following remarks, from the Editor of the Sunday-school Visiter, having been from the beginning readers of this little work, interesting and profitable to all; and, we add, full of information, not for children only.

"This excellent little monthly, edited by the Rev. Professor Whittingham, has entered upon its ninth volume. It is unnecessary to say any thing in its praise. Where known to all, it is too well known to need our recommendation. It is a pity that any Churchman should be ignorant of its value. We have been astonished to learn that some of the schools, instead of increasing, are diminishing the number subscribed for. This is wrong. Where lies the responsibility? The

Magazine ought to be in the hand of every child in the Church. Reader, is any child within the reach of your influence still without it?"

We are sorry to have to add, that we think we have caught the Editors asleep, in p. 20 of the January number. "Children, your father and mother will not go to Church to-day; we will walk up to the wood and sit down in the shade, and I will read for you." Were these parents right? May not children be led to think that service at home is just as good as that at *Church*?

POETRY.

FOR THE GOSPEL MESSENGER.

LINES FOR MY INFANT NEPHEW.

The blessings kindly given,
Which mark each hour and day;
Are precious gifts from heaven;
For *these* who will not pray?

A father's prayers, a mother's tears,
Were heralds of my birth;
And pious fears, and anxious cares,
Shall mark my steps on earth.

My infant cries, are tender ties,
Which bind me to their love;
My causeless frights, and sleepless nights,
Shall oft their pity move.

In coming days, be this my praise,
For all their kindness given;
That I obey; love what they say,
And live for them and heaven.

From "Bishop Doane's Sermon."

Dear as thou wast, and justly dear,
We will not weep for thee;
One thought shall check the starting tear,
It is that thou art free.
And thus shall faith's consoling power
The tears of love restrain;
Oh! who that saw thy parting hour
Could wish thee here again?

Triumphant in thy closing eye
The hope of glory shone;
Joy breathed in thy expiring sigh,
To think the fight was won.
Gently the passing spirit fled,
Sustained by grace divine;
Oh, may such grace on me be shed,
And make my end like thine!—DALE.

RELIGIOUS INTELLIGENCE.

Missionary Lecture.—It was delivered at the appointed day, (first Thursday in February,) at St. Stephen's Chapel, and the amount collected was \$13.50.

Sunday School Society of St. Philip's Church.—The anniversary, being the festival of the "presentation of Christ in the temple," was celebrated in the "temporary building." After Divine service, the annual report was read, and the managers elected for the ensuing year. The number of members present was lamentably small; whether from any peculiar circumstances, or the apparently increasing exclusiveness of the "cares of this world," can only be known by those concerned. The statements in the report are encouraging.

Domestic and Foreign Missionary Society.—The Board of Missions were informed, by a letter from the "Propagation" Society in England, that their journals and correspondence were open to the inspection of the Rev. Dr. Hawkes. The amount of monthly receipts reported 15th December, 1836, was, for Domestic Missions, \$1,833, of which \$223 from South-Carolina; for Foreign Missions, \$636, of which \$178 from South-Carolina. The "Spirit of Missions" well remarks, "What we desire is, that each baptized member of the Church give something, be it ever so little, for the extension of the Gospel in the world, and that he give it upon principle, regularly, systematically, by way of acknowledging God in all his blessings and comforts; by way of showing that he values his privileges as a believer in Christ; by way of testifying his sense of a Christian and commanded duty." It is an important fact there stated, "The Abyssinian Church, like our own, is Episcopal in its form of government. From its organization, it has existed under this regimen. The people are, of course, strongly attached to this form; and hence it is obvious, that a much greater degree of influence, in advancing truth among them, would be possessed by a Church, constituted like their own, than by one under a different organization." The receipts, for about a month, ending January 6, were, for Domestic Missions, \$1,010, from South-Carolina, 0; for Foreign Missions, \$845; of which from South-Carolina, \$100.

General Theological Seminary of the Protestant Episcopal Church.—The friends of this institution will be very much gratified to hear, that the Vestry of Trinity Church, New-York, have resolved to make an endowment for the Professorship of "Revealed Religion, and of Moral Science in relation to Theology," to the amount of \$25,000, *provided* an endowment, to the same amount, for the Professorship of "Pastoral Theology and Pulpit Eloquence," be made on or before the 1st January, 1838. The standing committee of the seminary have requested the Right Rev. Dr. Brownell, now at New-Orleans, to act as agent, in the Western and South-western States, and the Alumni, resident in the Atlantic States, agents for those, in procuring the desired endowment.

It is understood, that there are nearly 100 of such alumni, and it is suggested that each one should raise what he can,—if possible, not less than \$250. The chairman of the committee, Bishop B. T. Onderdonk, has addressed a circular, on the subject, to the alumni, of whom there are six in the Diocese of South-Carolina.

Pennsylvania.—The excellent “Society for the advancement of Christianity in Pennsylvania,” which has done so much to vindicate the propriety of its title, held its 25th anniversary on the 6th January. The constitution was amended, to the effect, “that all donations, whether by will, or otherwise, which do not exceed the sum of five hundred dollars, shall be applied to the current purposes of the society, unless otherwise ordered by the Donor, or by the Board of Trustees.” The propriety of our religious societies’ circulating their funds, rather than laying them up, to do good by and by, appears to us obvious. The following remarks apply equally well to the diocese of South-Carolina, and to its Society bearing a like name with the above. “There are, in this State, many thousand Episcopalians. How small a sum, from each of these, would it require to extend the usefulness of our society to a degree commensurate with the greatest wants of our diocese. It is true there are other missions, both foreign and domestic, claiming our patronage and support. But do not *Diocesan* missions particularly demand our attention? There are none to see after the wants of the Church in this Diocese, but those who live within its borders. Let them not be forgetful of their own immediate family. Missionaries are, in no part of our country more needed than in many districts within the limits of our own State. Whole counties might be pointed out, where there is not a single Episcopal clergyman. Let it not be said, there is no disposition to receive our missionaries. They are gladly received. At no former period has our Church stood higher in the affections of the people, than at present. She is looked to as a refuge from the wildness and fanaticism which are abroad in the land, and as offering in her liturgy a safeguard against the encroachments of heresy. Let men qualified for their work, go forth as labourers into the field which is spread before them, and their efforts will not be in vain in the Lord. But, how shall they go, except they be sent? They require means for their support, which they look to us to furnish. Let not these means be withholden, but let every one, according to the measure of his ability, come forward to the work of enabling our Trustees to do more than they have ever yet done towards advancing Christianity in Pennsylvania.”

Munificence.—During the past year, a gentleman of New-York has given for Diocesan Missions \$5,000.

Use of Riches.—The venerable Earl of Egremont is causing to be erected, on his Lordship’s estate at Petworth, a number of handsome and substantial almshouses for the aged poor, with elementary schools for children, attached. His Lordship has also, at his sole expense, caused the Parish Church of Tillington to be considerably enlarged; so that a hundred free sittings are gained. The same distinguished noble-

man, a few years ago, rebuilt Petworth Church, at an expense of £15,000.—*London Christian Remembrancer*.

Useful and interesting Establishment.—Whetham's Bible Magazine, (Philad.) is second only, (says "the Missionary,") to Bagster's, Paternoster Row, London. The sacred volume may be found there, in every language, and in every size, from the folio polyglott to the fairy poly-micrian, all in the best type, on the best paper, with the best binding, and accurate to a tittle.

Piety of our fathers.—After the inauguration of General Washington, in 1789, he, accompanied by both houses of Congress, proceeded on foot to St. Paul's Church, New-York, where was Divine service, suitable to the occasion, by Bishop Provost. This was not an isolated act. The resolutions and acts of Congress, the conduct of men high in office, and above all, the consistent career of the "Father of our country," attest the importance attached in those days to religion.—*Philadelphia Recorder*.

A Foreign Tour.—President Fisk has remarked, "The effect can hardly be otherwise than disastrous, in a moral point of view, to those whose principles are not well guarded and defended by the sanctifying influence of pure religion. Had I a son, I would be unwilling to subject his principles to so severe an ordeal; and yet, multitudes of young men are annually ruined in their morals by this method of finishing their education."

Extract of a Letter from a Student at New York.—I have this evening heard, although with not much surprise, yet with heartfelt regret, of the death of the devoted and talented Cobia. What appalling ravages death has been making for a year past, in the ranks of the clergy of the P. E. Church! The patriarch has not gone alone, to give an account of his stewardship, to be welcomed by souls saved through their instrumentality, and a master whom they have faithfully served; or, awful alternative! God grant it may not be the fate of any of the number. On the watchmen left on the battlements, there is a call for redoubled vigilance and activity. God's ways are not as ours. He takes away, to teach us that it is not by might, nor by power, but by his Spirit. These dispensations appear doubly mysterious at this time, when the calls from every quarter for labourers, to enter into fields white for harvest, is so loud. Bishop Kemper wants 100. Bishop M'Coskry will be intreating for the help of many, very many. Episcopacy is spreading like wildfire in Michigan. Accounts the most cheering possible, are given by persons immediately from the scene of Bishop M's. great success. Two young men from Detroit, now in the city, themselves savingly impressed, there is every reason to believe, by Bishop M., are the authors of these accounts. Forty persons were confirmed in Detroit, by Bishop M., not long since, and as many more will be on Easter; among them, some of the first men in the state. An Episcopal fund of \$10,000, vested in land, which in a few years, in all

probability, will be worth ten or twenty times as much, has been raised. ——— has been a very efficient assistant of Bishop M., in his visitations. His success, from all accounts, must be almost apostolic. People, before spiritually dead, meet, and subscribe for the erection of a Church after a sermon. An eminent Divine, of another denomination, who had been betrayed into worldly pursuits by the opportunities for speculation at hand, has been snatched from the awful fate of Pope's "dastard traitor," and, after receiving orders at the hands of Bishop M., has resumed with vigour his ministerial labours, in a new field.

Martin Luther.—The following delightful remembrance of the immortal reformer, Martin Luther, we extract from a London Magazine for 1831.—*N. H. Obs.*

Luther was particularly attached to the 46th Psalm; when tidings were communicated of any events, apparently disastrous to the Church, then emerging from the night of ages to behold the day-spring of her spiritual freedom, he turned for consolation and support to this beautiful and spirit-stirring composition of the Hebrew bard. For loftiness of expression, heroism of feeling, and pure devotional sentiment, this Psalm is unsurpassed—full of the three primal graces of Christianity, faith, hope, charity, the lovely sisterhood of the Gospel—it will shine forever as one of the brightest stars in the heaven of sacred poetry.

Luther was a poet and musician, as well as reformer, and his music, and many of his hymns still hold a distinguished place in the protestant psalmody of the continent.

Obituary Notices.

THE LATE REV. DANIEL COBIA.

He was born September 13, and baptized, in St. Michael's Church, October 30, 1811. His mother having died when he was about a year old, his godmother (a maiden aunt) had the charge of him. She taught him the elements of the Christian faith, prayed for and with him, and took him to Church (St. Paul's, she having united herself to that congregation,) to hear the word of God, and sermons, to pray with, and to have the prayers of the congregation, and to be catechized by the minister. He had, also, the auxiliary advantages of the Sunday-school of the Church above-named. This pious lady lived to see him a promising candidate for holy orders. While yet a youth, he was admitted to the sacred rite of confirmation, and some time after to the "Holy Communion." His classical education commenced at the school of the Rev. Mr. Gilbert, a presbyter of the P. E. Church, (where his intelligence and amiable conduct were noticed by the Bishop, and other clergymen of the diocese,) and at the "College of Charleston," of which the Rev. Dr. Adams, of the P. E. Church, was the Principal, he received the degree of A. B. in 1829. It was about this time, that he formed the determination to devote himself to the "sacred office," for which he had expressed a predilection when only nine years of age. This pious desire was always encouraged by his relatives, and the occasional wavering of it on his part, is attributed, in part at least, to his sense of the high responsibility of a minister of Christ. For the laudable purpose of procuring the means to allow him to give his undivided attention to sacred science he engaged for a time in the improving occupation of an assistant teacher at the school of the German Friendly Society. In 1830, he entered the "General Theological Seminary of the P. E. Church," where he completed the course of studies in June, 1833. While at the seminary, he was diligent and successful, as a visiter to the poor, and the superintend-

ent of the Sunday-school, at St. Peter's Church, New-York; and in the vacations, which were passed in Charleston, he was very usefully employed in the Sunday-schools of St. Paul's and St. Stephen's. To these providential circumstances, and 'means of grace,' we have adverted, because we regard them as having an important bearing on the formation of a character so interesting, and blessed of God.

On the 7th August, 1833, he was admitted, in St. Michael's Church, to the sacred order of Deacons, and soon after was appointed the Minister of St. Stephen's Chapel, our missionary station, where the poor have the Gospel preached to them. In September, 1834, he became the assistant minister of St. Philip's Church, and in its temporary building was admitted to the sacred order of Priests, on the day when he attained the canonical age Sept. 17. 1835. His last discourse, was at the anniversary of the Orphan House, in October, of the same year. The winter of 1835-'36, seeking health, he passed partly in Georgia, and the Islands of St. Thomas and St. Croix, and the summer, at the Virginia Springs. He died at his home, on Ash Wednesday (February 8, 1837). At his funeral, (Feb. 9,) the 201st hymn was sung, when a numerous congregation, who had convened in the "temporary building," passed to the Church of St. Philip's, now building, and, after the "grave service," his body, in conformity to his own desire, was interred under the chancel. His spirit, we humbly trust, pardoned, sanctified, and saved through Jesus Christ our Lord, is now in paradise, awaiting the joyful resurrection, when, united to the glorified body, the saints will be "caught up to meet the Lord in the air, and so shall they, ever be with the Lord. Wherefore, comfort ye one another with these words."

DIED, at St. Helenaville, St. Helena Island, October 5, 1836, **Mrs. CAROLINE E. FRIPP**, wife of Captain John Fripp, after a lingering illness; and for 20 years a member and zealous friend of the Protestant Episcopal Church.

EPISCOPAL ACT.

ORDINATION.

By the Right Rev. Dr. Bowen, of the Diocese of South-Carolina. On Friday, 3d March, in St. Michael's Church, Charleston, the Rev. J. W. Boone, was admitted to the Holy Order of Priests; the Rev. Christian Hanckel, the Rev. Wm. H. Barnwell, and the Rev. W. W. Spear, present and assisting.

P. E. Society for the Advancement of Christianity in South-Carolina.—The Librarian reports the following Donation, from Mr. Charles C. P. Chapman, viz.: "The Christian Library" for 1834 and '35.

TO CORRESPONDENTS.

A Letter, from a highly respected source at Philadelphia, came too late to be noticed in this number.

CALENDAR FOR MARCH.

5. 4th Sunday in Lent.	23. Thursday before Easter.
12. 5th Sunday in Lent.	24. Good Friday.
19. Sunday before Easter.	25. Annunciation of Virgin Mary.
20. Monday before Easter.	26. EASTER DAY.
21. Tuesday before Easter.	27. Monday in Easter Week.
22. Wednesday before Easter.	28. Tuesday in Easter Week.